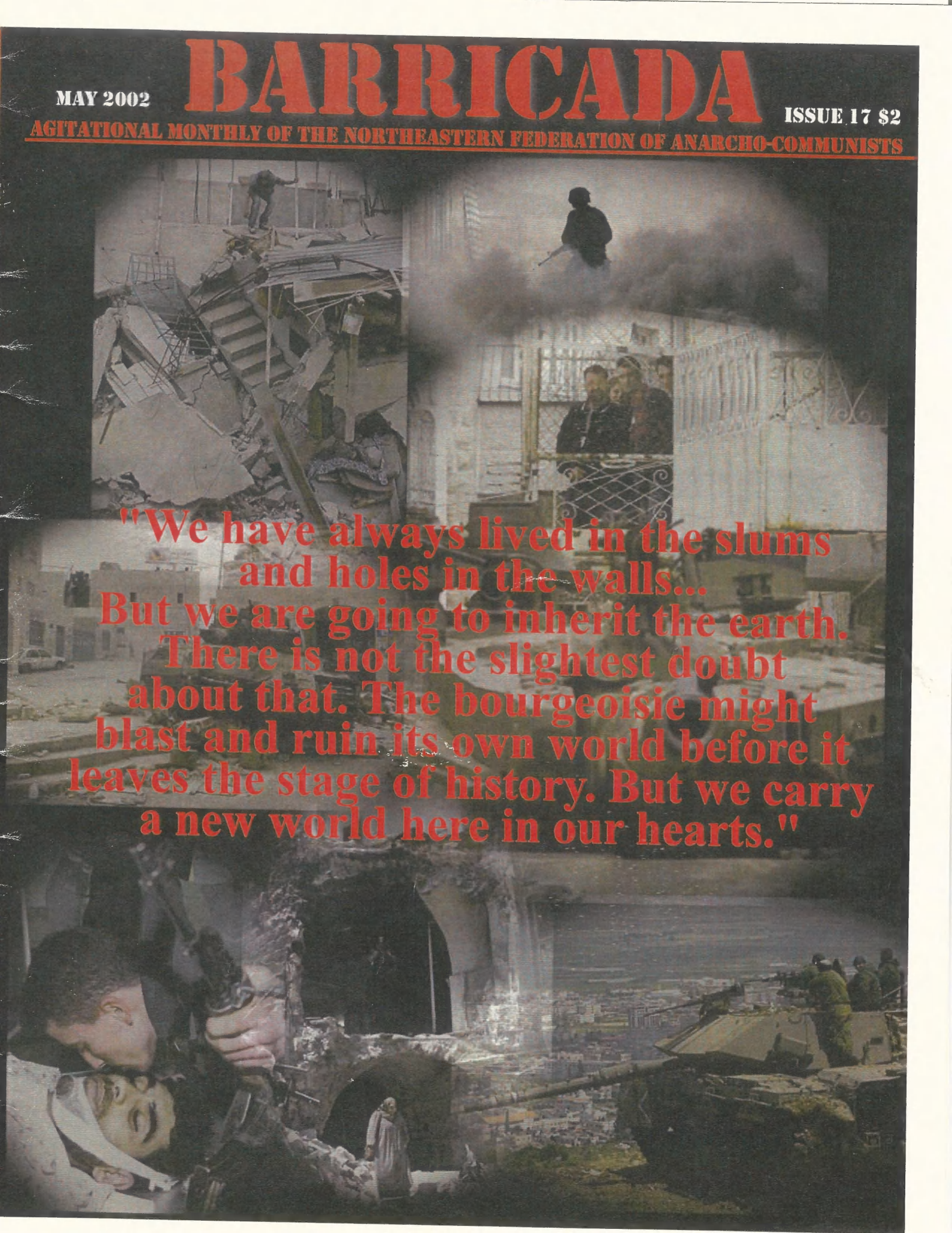


MAY 2002

BARRICADE

ISSUE 17 \$2

AGITATIONAL MONTHLY OF THE NORTHEASTERN FEDERATION OF ANARCHO-COMMUNISTS



"We have always lived in the slums
and holes in the walls...
But we are going to inherit the earth.
There is not the slightest doubt
about that. The bourgeoisie might
blast and ruin its own world before it
leaves the stage of history. But we carry
a new world here in our hearts."

BARRICADA 17, MAY 2002

"LA BARRICADA CIERRA LA CALLE, PERO ABRE EL CAMINO"

Barricada is a non-partisan, non-hierarchical collective within the radical leftist spectrum with the principle aim of producing and distributing revolutionary propaganda and news.

We work to build class-consciousness through the distribution of radical left wing culture and ideas as an alternative to the state and the capitalist system. To this end we distribute pamphlets, flyers, newsletters, and other forms of propaganda, as well as participating in initiatives which are in line with our general ideas and beliefs.

The Barricada collective opposes electoral politics, the party system, and representative democracy, because we see them as cheapening true democracy and serving to take power and initiative away from the hands of people. We are also opposed to reformist alternatives aimed at making superficial changes to what we view as an inherently flawed system.

We are opposed to nationalism and other artificial divisions of the working class. However, we are also anti-imperialists and as such support oppressed peoples in their struggles of national liberation providing that they maintain a revolutionary leftist character. At the same time we bear in mind that this is not our ideal situation, as our wish is not to see the emergence of more states and borders but instead a stateless, classless society based on the principals of mutual aid, direct democracy, freely federated community structures, and workers self-management.

To this end we justify and encourage the pursuit of the class war, including but not limited to, direct action, workplace sabotage, property damage, mass confrontation, and civil disobedience. We believe that the issue of revolutionary violence should be viewed from a tactical standpoint rather than an ideological one. This said, we believe that the creation of a "culture of resistance," where the state and all other enemies of the working class are at no time safe, is an essential aspect of any social movement, serving to empower people as well as creating an atmosphere ideal for class warfare.

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Please feel free to donate all articles, comments, letters* or other sorts of contributions.

Note: We will print all letters provided we do not find them to be particularly offensive for the obvious reasons (sexist, racist, homophobic, etc.) or simply downright not worthy of space.

Visit Barricada Online at...

www.barricada.org

The Barricada Collective runs a low-traffic, moderated, e-mail list to inform its readers about activities of the collective, initiatives we support, and upcoming mobilizations. If you wish to subscribe please email us at **barricadacollective@hotmail.com** and let us know.

INTERNATIONAL NEWS BRIEFS



ORGANIZING FOR FREE PUBLIC TRANSPORTATION IN STOCKHOLM

Planka.nu is an autoreduction campaign, promoting free riding in the subway. The goal is to make the public transport in Stockholm free, paid by public means and without any ticket guards. But before that happens, the campaign will organize the free riders (who are approximately 5-10 % of the travelers). Currently the campaign has two components: The first is the website, www.planka.nu, with advice of how to travel without tickets, how to get away from the guards, and also arguments for why public transport should be free of charge. The second is something called "P-kassan".

P-kassan is a fund where anyone can be a member by paying 100 SEK per month. If a member gets caught without ticket by a guard in the subway, then the fine (600 SEK) is paid by the fund (except for an excess of 100 SEK). Many people who have been riding free for years have found the fund very helpful. The membership is steadily raising, and is right now at almost 100.

Refusing to pay in the subway is the only effective way to force the price down. As the most people use it to travel to and from their workplaces, the subway is a part of the social factory and should be an area for economic class struggle as well as the workplaces. Organized free riding can be seen as a strike, a form of expanded unionism. Similar autoreduction campaigns run by the unions in Turin, Italy, in the 70's, managed to cut down the prices. Recently the public transport of Stockholm was privatized, and although half of it is still paid for by taxpayers, most people think it isn't worth the high price. Making it free would benefit almost every citizen in Stockholm; calculations has shown only a small group of extremely rich would loose money if the public transport was paid by public means instead of fees.

The campaign Planka nu has already been subject for quite much public discussion and media coverage. Recently, the Green Party's youth branch (Grön Ungdom) announced that they are starting their own fine-fund for their members, run after the same principles as P-kassan. Of course a lot of politicians in Stockholm are furiously condemning both campaigns.

The campaign "Planka.nu": <http://www.planka.nu> SUF, the syndicalist youth federation: <http://www.suf.cc> SAC, the syndicalist union: <http://www.sac.se>

RESISTING THE OCCUPATION IN VIEQUES

A mob armed with bats and pipes attacked 10 U.S. Navy Marines, leaving one with a cranial fracture and others with injuries from broken bones to minor scrapes, authorities said Tuesday.

Eight were released from the hospital Tuesday following a brawl that erupted Monday night outside the Hard Rock Cafe in San Juan, capital of this U.S. Caribbean territory. Two were held for observation, said Lt. Corey Barker, a Navy spokesman.

The Marines - more than 60 wearing civilian clothes at the time of the attack - had just finished work as a security detachment for contested military exercises on the outlying island of Vieques.

Two Marines were arguing between themselves outside the cafe at about 11 p.m. when a mob armed with lead pipes and bats started beating them, Barker said. It was unclear what the fight was over.

Eight other Marines came to their friends' defense, and the brawl developed into a large street fight involving more than two dozen people, the Navy and police said.

The attackers fled when police were called. There were no arrests.

The Marines, stationed in Tidewater, Va., are expected to return to their duties on the mainland this week. They had arrived at the cafe in white civilian buses.

Anti-military sentiment in this U.S. territory flared after an off-target bomb killed a civilian guard in 1999 on Vieques.

Protesters regularly break into the bombing range to delay exercises. The Navy says that during the latest round of maneuvers, which ended last week, protesters threw rocks and other objects at military personnel. The protesters say their demonstrations are peaceful.



EXERCISES IN VIEQUES "SUCCESSFUL," BUT PROTESTORS CONTINUE VIOLENT ACTS Official Report from the U.S. Navy on Activity in Vieques

The first week of naval training exercises in Vieques was very successful despite a new wave of assaults by protesters against security personnel along the fence line at Camp Garcia. Warships and aircraft from the USS George Washington (CVN 73) Battle Group will continue qualifications at the Atlantic Fleet Weapons Training Facility this week to include Naval Surface Fire Support and air-to-ground training with inert ordnance.

Puerto Rican police watched throughout the week as anti-Navy protestors along the fence line of Camp Garcia assaulted U.S. security personnel. The latest incidents included protestors throwing rocks and using high-powered slingshots to launch glass shards, spark plugs and nails at military personnel. The projectiles have hit 13 U.S. Sailors and Marines. Two have required medical

treatment. In light of this new round of violence against military personnel, all security forces are wearing body armor while patrolling the fence line on foot or in vehicles.

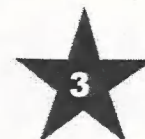
Since April 2001, rocks, glass shards, spark plugs, nails and other projectiles have hit more than 25 U.S. Sailors and Marines. Ten required medical treatment.

Flares were also shot at U.S. military personnel this week, starting several dangerous brush fires. Since April 1, protestors have also destroyed 220 feet of fence line. Since January 2001, anti-Navy protestors have destroyed more than 9,000 feet of fence line on Vieques.

No one throwing rocks, destroying government property or wearing masks has been arrested by police. Rear Adm. Kevin P. Green, commander, U.S. Naval Forces Southern Command,

spoke with police superintendent Miguel Pereira and Puerto Rican Governor Sila Calderon in an effort to find a cooperative approach to reduce the violence and protect safety of all involved. Federal security forces from the Navy, Marines and U.S. Marshals used pepper spray and CS gas in an attempt to deter the attacks and acts of violence against military personnel.

Navy efforts to find effective ways to train deploying Atlantic Fleet naval forces are ongoing, with the intent of identifying alternative methods and sites by the spring of 2003. At present, the ranges at Vieques remains an important element in providing trained and ready Sailors and Marines aboard deploying aircraft carrier battle groups and Marine amphibious ready groups to continue America's global war on terrorism. The support of the people and authorities in Vieques is critical to the Navy's success in this effort.



INTERNATIONAL NEWS BRIEFS

FRENCH YOUTH, ANTI-FASCISTS TAKE TO THE STREETS AGAINST THE NATIONAL FRONT

Tens of thousands of people took to the streets of France in the early hours of Monday, April 22 to protest the arrival of extreme-right presidential candidate, Jean Marie Le Pen, to the second round of the French elections.

In Paris, where police estimated the number of demonstrators at 15,000 street-fighting erupted around the Concorde area around 3 am, and then spread to the National Assembly, the Saint Michel neighborhood, and the Bastille, lasting until approximately 5 am.

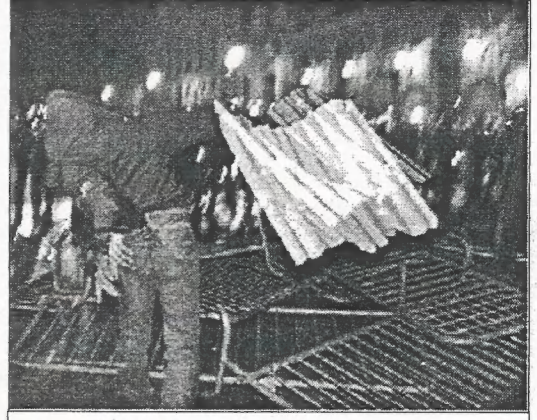
According to police, 2 officers were injured and 30 people were arrested during the course of the clashes.

Violence flared at the intersection

between Royale St. and the Place de la Concorde, where riot police (CRS) deployed tear gas and repeatedly charged a group of approximately 500 people trying to make it onto the Champs Elysees.

As they were pushed back along Saint-Germain boulevard, the demonstrators attempted to build several barricades, which police dismantled after pushing the crowds back with tear gas volleys.

Several stores were looted during the fighting and pavement and street poles were ripped up and used as ammunition. Bottles, rocks, wood, and anything else at hand were also used to combat the advance of the CRS.



Fighting between anti-fascists and CRS



"Le Pen to the Presidency....Civil War Guaranteed"

The demonstration, which began spontaneously at 11:30 pm following the announcement of Le Pen's qualification for the second round, was marked by chants of "F like Fascist, N like Nazi, Down with the National Front," and "Paris, Wake Up...Rise Up!" Several other similar spontaneous demonstrations erupted around France following the announcement of the results.

Monday and Tuesday have been marked by large anti-Le Pen demonstrations across the country, and a national day of mobilization has already been called for Saturday, April 27.

There have also been calls for the "Uniting of left and right" against the fascist threat, and for a massive turnout at the polls to vote for Chirac (the right-wing candidate) on May 5 in order to give Le Pen the lowest possible score. French anarchists have begun a campaign to agitate for an anti-fascist struggle in the streets rather than at the ballot boxes, and to denounce the fact that the elevated vote for the far-right is simply a result of the acceptance of the right-wing discourse by other candidates and their failure to address the concerns of the French working class in an effective manner.

A Statement from No Pasaran, France: No Truce With Fascism, Racism, or Liberalism

Both left and right are now reaping what they for years sowed by repeating the arguments of the extreme-right around the issues of immigration and insecurity. It is not shocking that voters preferred the original fascism rather than the copy. The "Lepenization" of conscience that we began denouncing in the 80's has led us down this path, and we rejected it then, just as we now reject the false choice that we are being presented with for the elections of May 5th. No, the Republic is not in danger! However, what is in danger are the ideas of equality, solidarity, and social justice which the political forces of the left, and of course the right, have been for years relegating to a backseat position. And it is now this same institutional left that is calling on us to vote for Chirac. What shame, what embarrassment, and what amnesia! But above all, what an incapacity to understand what the lessons of this election are!

Fascism is not destroyed at the ballot boxes, but rather in the popular

struggles. In 95 Chirac met with Le Pen in order to gain his votes. In 2002, this same man is calling on us to "save the endangered republic," even though it is clear that the republic to come will only increase repression, increase the "workforce flexibility," increase liberalization, and finally, increase the fragility of the conditions of life for the poorest sectors of the population.

Hence, combating Le Pen means building the social movement, it means building the alternative that has already been expressing itself for years in numerous different struggles: against capitalist globalization, for the "legalization" of "illegal" immigrants, for freedom of movement and living, against the criminalization of social movements, against workplace instability, for free public transportation, for free social services and a guaranteed wage, for a social use of labor, etc.

Democracy will not protect us from the extreme-right. Today in Europe, the extreme-right is already present in numerous

governments: Italy, Austria, Denmark...

It is step by step, in all the social struggles, in all workplaces and communities, in all spaces, where we must confront them and bring to life collectively our alternatives, offering an option which differs from both liberalism and xenophobic nationalism.

Everywhere we must affirm our presence. We must occupy the proverbial space of battle, be active, demonstrate, and together with all those who have manifested their opposition to both the liberal left and the extreme right, be it through the vote for the extreme left or through abstentionism- a record high in the popular neighborhoods- we must build the movement that calls for Another World, a Social Alternative of emancipation, freedom, and justice.

No Pasaran
Solidaires-Egalitaires-Libertaires



INTERNATIONAL NEWS BRIEFS

WOOMERA 2002: NO HUMAN IS ILLEGAL

Approximately 50 detainees were able to temporarily escape from an Woomera's immigrant detention center following a joint effort by the nearly one thousand protestors present and the detainees.

The protestors were present in Woomera, a remote town located some 500 kilometers away from Adelaide, as part of the Woomera Festival of Freedoms, organized in order to bring attention to the plight of "illegal" immigrants in Australia and to fight against the detainee camps.

The events which unfolded during the protest, and the speed with which they unfolded, caught all present off guard. However, two things rapidly became very clear. The first, that "legal" supporters need to begin thinking of how to further their aide of "illegals," particularly after escapes occur; and the second is that the events that occurred at Woomera are yet another testament of the power of direct action and solidarity. The events of Friday, March 29 will have changed many people's lives forever, some for the better and some for the worse.

The following is a personal account from somebody present at the action that we feel goes along way towards trying to convey at least some of the power and emotion of the events. For more information, please see Melbourne.indymedia.org

- Barricada Collective

From inside the Woomera internment camp people screamed out at us. "We are human," they yelled over again. "We are not animals", one man called out. "We are people. There are no animals here." These were the calls of desperate people caught in a system so dehumanizing that when they were faced with other people; people who came in solidarity, their first instinct was to convince us they were human.

The call to action for the Woomera protest had talked of our humanity being obliterated in Woomera. Here, in the desert, we felt the full extent of what that really meant. We realized that it applied not only to those inside the fence but to all of us who are 'free' on the outside. And so we fought for the freedom we had been told we already had. We fought alongside people and knew them as such, and we discovered, amidst the horror, a common humanity.

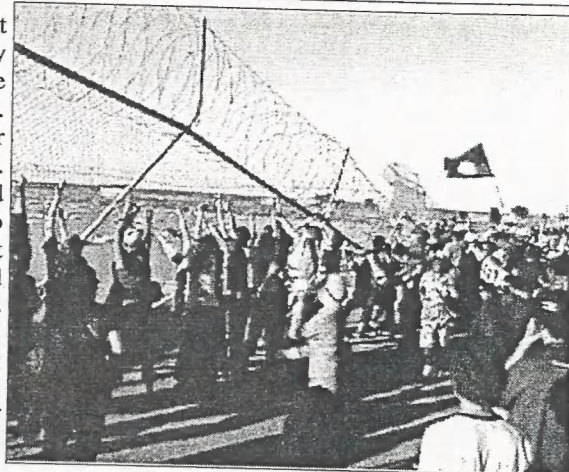
Arriving in Woomera, the first thing I was struck by was the incredible isolation. I imagined being driven through the desert to this place. I imagined feeling the dry heat for the first time, being whipped by the dust and then being left here, behind the fence. It would be easy to believe that no one knew this place existed. It would be so easy to feel utterly alone. "The future of people anony-

mous," an escapee told me later that night. "They don't know how long they will be released. Some have been here years. Their family can't contact them. They don't know if they are alive or have disappeared."

On Friday night one thousand of us marched towards the camp, to show those inside that they were not alone; that we knew, that we cared and that we would fight alongside them. As we walked through the thistles towards the camp, orange flares were released spewing clouds of orange smoke into the sunset. The flares were a signal of distress, a signal of the desperate emergency that lay before us. This time the call was answered—not by some distant boat on the horizon, like the unfortunate Tampa, whose captain had followed the law of the sea and his own conscience, and found himself a pawn in a political game—but by thousands of people fighting together on either side of the razor wire.

Outside the fence we rushed forward—and forward. We waited for the riot police. We waited for the tear gas and the water cannons many of us had seen used on those inside, to be turned on us. The police didn't arrive. Suddenly we were face to face with the razor wire. We had talked about ripping down the fences, tearing down the cages, destroying the barriers that divided us. Too few of us had believed our own rhetoric. But now we were faced with a fence. In the distance, on the other side, people were locked up. This fence symbolized everything we had come here to oppose. For a moment we were daunted by it. We pulled at it in anger, watching it sway, but hardly believing it when it came down. The coils of razor wire that ran along its top, designed to rip and tear at the flesh of those who attempted to scale it, were soon powerless, pinned to the desert floor by sandbags, which seemed to have been provided for the purpose.

We learnt later we could have walked around that fence. Perhaps if we had everything would have been different. Seeing that razor wire come down changed everything. It changed us. Suddenly everything seemed possible. We helped each other over; mocking the once foreboding coils now lying limp before us. And still the police didn't arrive. With the fence down, there seemed no other choice but to continue on. Even those who would not have joined "the civil disobedience action", scheduled for the following day, were here now. They too had seen the fence come down. They too had been changed, and they moved with us to the next fence.



If the last fence was symbolic, this one was chillingly real. Behind its bars were people like us, people who were crying or screaming for freedom. Many of them were injured. Topless men stood before us, their chests slashed and bloody. People raised mangled hands, ripped by the razor wire. They too had already pulled down a fence. Now they screamed out at us, desperate to convince us they were human. While Phillip Ruddock talks of the "illegals" or the "queue jumpers", we talk of the "refugees", "the asylum seekers", "the detainees." Too rarely do we go beyond our mythical categories and think about the people. But now we were faced with these people, and we realized how severely the fences imprison us all.

A small boy stood at the bars, pulling at them while tears poured down his face. Around him people held hands through the fence. Above them, people from the inside and outside met and wrestled with the razor wire that stretched around the perimeter. This was the razor wires news crews had filmed a man throwing himself onto in desperation months earlier. At one point a man climbed to the top of the first fence and stood contemplating the wire below. For a horrific moment we expected to see a replay of the scene we had all seen played out on our television screens. People on both sides screamed out to him, "NO!" He looked out at the people in front of him, people in tears, people who seemed to care if he lived or died, and slowly he climbed back down.

Continued On Next Page.

INTERNATIONAL NEWS BRIEFS

Around him other refugees used towels and gloves to protect themselves as they tore at the fence. They didn't want to harm themselves and now there was another option. That option was to fight, to escape, to tear down the fences as we on the outside had talked about. When the steel bars finally buckled it wasn't those on the outside who tore them down. It was the people inside who had been constrained by them for so long. And suddenly they were jumping out. The first to escape scrambled out to be hugged by people outside. Moments later, as the police finally moved in, more flew threw the air and stage dived into our arms. A man ran through the crowd grabbing people and telling them; "I am refugee. I've been inside two years." I held his hand and began to walk, to walk away from the fence, away from where the police had moved in, blocking the escape of those who had been too slow to get out.

As we walked we tore off his prison clothes and pulled a 'free the refugees' T-shirt over his head. He looked like any of us. Except that unlike us he was a hunted man, an "escapee." As we crossed back through the dust towards our campsite, he asked me again and again, "Now what is your plan? How do we get away?" I wished I had a better answer than; "We'll do everything we can." We kept walking faster now, as in front of us, six police dragged a man towards us, back to the other side of the razor wire. We tried to look the other way as we kept walking.

That night we spent many hours with this man. We asked him to choose a name in case the police raided our campsite. He said he'd choose an Australian name and chose 'Chang'. We offered him cigarettes, which he took, and we sat in a tent smoking and talking. He was intelligent and articulate and incredibly calm. We offered him food, but he refused. He was on hunger strike. "We had a demonstration in the afternoon saying 'Welcome' to protesters," he told us. ACM guards had disrupted the protest and told the detainees that three protesters (who had been injured in a car accident) had been killed. They told the protesting refugees it was their fault. "Today all on hunger strike in solidarity with demonstrators in car accident," Chang told me. "No one inside is eating." "In morning we raised black flag in sorrow."

This story was the flip side of the arguments we had had on the outside before the protest. Some lawyers representing Woomera detainees had expressed concern over our protests, arguing that if refugees were attacked by ACM, or self harmed, we would be responsible. This argument was typically taken up by the media and the gov-

ernment who attempted to paint protesters as irresponsible and unconcerned for the welfare of refugees, and foster a split between radical and conservative wings of the movement. At the time, many people involved in the Woomera 2002 network in Melbourne had argued against painting people inside Woomera as lacking in agency. We had pointed out that this movement we were part of was started by people within the camps—the first Woomera breakout was the event that had spurred on protests outside the camps. We had pointed to the fact that inside Woomera people were organized, that many were serious activists before they arrived here and that they, like us, were capable of making decisions about how and when they were to protest, and of evaluating the possible ramifications.

Now before us sat two of these men; men who had escaped from Afghanistan—"The Taliban used to take our people (Hazaras) for the front lines, then professional soldiers go after," Chang told us. "We were compelled to escape."—men who had reached Australia against incredible odds and who now were fighting for their freedom. They asked us for one thing; solidarity.

That solidarity came in many forms, and crucially it served to give hope to people who were beginning to believe there was none. "They say no hope, disappointment," Chang said of the people inside the camp. "But when they hear all people of Australia coming they found a glimmer of hope." Throughout the night, he repeated these words again and again. "Before we had no hope. You have given us hope."

Chang will need that hope. Like many others who escaped, he was later recaptured. Chang will not get refugee status. He is what Philip Ruddock referred to during the protest as a "regettee." The persecution he outlined to us is not enough for him to qualify for refugee status. It seems the continuing 'war on terror' has made Afghanistan safe for people like Chang in the eyes of our government. Afghanistan has been bombed to pieces, our Government claims it has been bombed to peace. "This process (the refugee application process) is so complex, even you native Australians would not be successful," Chang told us that night. For people like him, success is even more elusive. "Tajik and Pashtun interpreters inside ACM hate us Hazaras," he explains. "We say something, they something different." There are always techni-

calities to lock people out, to slam up more barriers to real freedom.

For the people who marched towards the fences that Friday night, chanting "No borders. No nations. No deportations," the technicalities are irrelevant. We did not come to ask for minor amendments to the refugee convention, for faster processing, or more 'humane' incarceration. We came to fight for the free movement of people, for a real globalization, based not on the freedom of capital to exploit the world's people at ease, but on global solidarity and justice. We came to assert that the people locked in cages were just like us, and had as much right to be here as we did. On Friday night Chang told me, "We come to be refuted by the people of Australia, not by Philip Ruddock or John Howard." At Woomera, one thousand of us attempted to provide that refuge; to break down the barriers that existed between us, be they in the form of fences, lies or institutionalised racism.

And what of after Woomera? A week later there are still people who remain uncaptured. Others continue to be locked up indefinitely. Those of us who are told we're "free Australians", have learnt a lot about freedom, and gained a new determination to fight for it, both for ourselves, and for all of our friends whose cages are less ephemeral than ours. This time we will not fight on their behalf, but for our own liberation. We left Woomera with the realization that the people inside the camps struggle as much for our freedom as we struggle for theirs. Seeing these people—people who had sat with us, talking, smoking and even laughing—being dragged back into the camps was heartbreaking. Seeing them with their fists still raised in the air was exhilarating. On Friday night Chang told me quietly, "We are happy that we got out. Even if we are arrested, we are happy we saw outside the fence." So now we continue to struggle, to destroy the fences so that people like Chang can join us in a fenceless, borderless world.



INTERNATIONAL NEWS BRIEFS

York, PA - Round Two

If anybody was left with any doubts as to who triumphed in the "Battle of York" on January 12 (not to mention the validity and effectiveness of militant anti-fascism), those doubts should have been quickly dispelled in view of the pathetic turnout of Neo-Nazis to celebrate Adolph Hitler's birthday in York on April 20th.

13 Neo-Nazis, escorted in and out of the city by York police, rallied behind police lines for a grand total of 20 minutes before departing the city once again.

While it is true that, as opposed to

last time when most significant Neo-Nazi organizations converged in York, this time only one faction of the Aryan Nations was present. However, this is precisely because, following the sound beating they received during the previous outing the united front of racists essentially collapsed amidst bickering and accusations. For more information regarding the post-York activity of the extreme-right as well as a very insightful analysis of the York events, we suggest ordering the newest issue of ARA Research Bulletin. Available for \$4 from ARA Research Bulletin, PO Box 403, 1658 N. Milwaukee, Chicago IL 60647



The Aryan Nations in York on April 20th. Slightly short of the announced 400 people, they managed to pull together 131

MAN CHARGED IN MILL BOMB PLOT

A man sympathetic to locked-out steelworkers was charged with plotting to launch homemade rockets at their plant from the back of a pickup truck.

About 620 members of United Steelworkers of America Local 169 have been out of work at AK Steel Corp.'s Mansfield plant since September 1999 because of the lockout.

AK Steel has continued operating the plant with management and about 250 replacement workers.

Charges were filed in federal court Friday against Fred Frigo of Mansfield, a member of the United Auto Workers (news - web sites).

Brian Kolar, a special agent of the

bureau of Alcohol, Tobacco and Firearms, said in an affidavit that Frigo admitted the plan to an ATF informant he was trying to recruit as an assistant.

Frigo told the informant he was building a homemade rocket and distilling alcohol into fuel to propel it. Frigo said he could launch two rockets at the plant from the back of a pickup truck and that he would bring a rifle to fire at police if they were followed, according to a conversation recorded by ATF agents.

Frigo told the informant that if the plan was successful, the "scabs" at the plant would be put out of work, the affidavit said.

Frigo also told the informant that they would

ANTI-FASCIST SPORTS CELEBRITY OF THE MONTH

Barricada's anti-fascist sports celebrity of the month is a young man from the town of Salem, MA who took a baseball bat swing at National Alliance organizer Robert Freeman.

Robert Freeman, who lives in Everett, MA and whose address is listed, was giving out fliers with other NA members when allegedly the young man, in a car with his parents, stopped to ask the NA members some questions. The conversation allegedly quickly ended when NA members seig heiled and the young man decided it was time to play baseball. Unfortunately, he missed. Better luck next time!

BULLETS FOR FASCISTS

National Alliance member Christopher Duane Clark was shot in the neck as he walked down the street in Glendale, AZ on January 27th.

According to his story, four Mexican gangsters yelled at him as they drove by and later returned and shot him.

According to police reports the occupants recognized Clark as a racist from a previous argument.

The NA is in an uproar, claiming the shooting is an "anti-white hate crime." Clark himself is facing charges stemming from an incident where he and another NA member attacked two black men in April of 2001, demanding that they move out of their apartment.

not be caught because law enforcement officials would suspect terrorists due to the Sept. 11 terrorist attacks, according to the affidavit.

U.S. Magistrate Judge Nancy Vecchiarelli ordered Frigo detained until a further hearing April 4.

Frigo's attorney, Sonja Rowan, declined to comment on the case. Frigo's home telephone number is unlisted.

David McCall, United Steelworkers district director, said on Friday that Frigo's plan was "absolutely wrong."

"The company has committed terrible violence against our members, but this sort of violence is certainly no way to resolve the issue," he said.



INTERNATIONAL NEWS BRIEFS

Thousands Converge on DC Against IMF/WB



Over 75,000 people took to the streets of Washington DC over the weekend of April 20 to 22 for a variety of causes, ranging from opposition to Plan Colombia, the World Bank and IMF, and most of all, the Israeli war against occupied Palestine.

The significant turnout, in large part due to a very effective outreach campaign in Middle eastern and Arab communities, is positive in that it marks a widespread rejection of the politics and policies of the US, Israel, the World Bank, and such, as well as a willingness of people to take to the streets even in times of increasing repression. However, this mobilization also seemed to mark the continuation, and intensification, of several disturbing tendencies developing within North American anti-capitalism, particularly in the context of mass mobilizations.

The first of these is a retreat from confrontational and direct actions, in favor of the tired old recipe of negotiation with police, march peacekeepers, and ritual spectacle demonstrations that go from point a to point b with the sole purpose of listening to dozens of speeches from party groups trying to plug every cause imaginable. True, many of

those in attendance in the streets of DC were families or immigrants, and thus putting them in situations of high risk would not have been wise. However, this done not mean that other kinds of activities cannot be planned, in conjunction and solidarity with the main marches.

This brings us to the second point,

that of the proliferation of "peace police" in the anti-capitalist movement. Now would be as good of a time as any to reiterate Barricada's positions towards them. Any person who actively tries to interfere with people during the course of an action or demonstration and facilitates the role of police and other repressive branches of the state we feel should be viewed in the same light as the repressive branches of the state themselves and dealt with accordingly. Not only are they a physical and tactical danger, making the risks of arrest higher for those carrying out actions, but they also serve the purpose of disempowering people during demonstrations and promoting the very dynamic of power and hierarchy which we seek to eliminate.

Criticisms aside, the growing size of mass mobilizations in the post September 11th climate marks a steady rise in confidence among anti-capitalists and other dissidents. We hope to see future mass mobilizations, such as the one against the World Bank and IMF in DC in the fall, continue this trend and help to further build a grassroots, democratic, and militant movement against capitalism and the state.





Anarchism and the Palestinian-Israeli War

In the smoke and blood of Israel/Palestine these days, one point should be clear, that Israel is the oppressor and the Palestinian Arabs are the oppressed. Therefore anarchists, and all decent people, should be on the side of the Palestinians. Criticisms of their leaderships or their methods of fighting are all secondary; so is recognition that the Israeli Jews are also people and also have certain collective rights. The first step, always, is to stand with the oppressed as they fight for their freedom. U.S. commentators claim to be shocked at the violence of the Palestinians, who in their desperation have turned to suicide bombings and the killing of civilians. But the commentators have nothing to say about the violence of the Israeli state, armed to its eyebrows with missiles, tanks, U.S. attack helicopters, armored personnel carriers, even nuclear bombs, and backed by the mighty U.S. A (despite minor disagreements) while the Israelis smash through houses and towns, killing as they go. Probably the Palestinians would be willing to give up suicide bombings if they, like the Israelis, could use missiles to assassinate leaders of the other side. To even equate the two sides is absurd.

The great anarchist Kropotkin wrote, "True internationalism will never be attained except by the independence of each nationality, little or large, compact or disunited....If we say no government of man over man {note}, how can [we] permit the government of conquered nationalities by the conquering nationalities?" (quoted in Martin Miller, Kropotkin, 1976, p. 231)

Our immediate demand is for the Israeli state to unilaterally withdraw from the occupied West Bank, Gaza, and East Jerusalem, taking both its military forces and its settlements. Any settlers who remain must accept that they live in an Arab country. The Israelis should announce that they will recognize any government (or other arrangement) set up by the Palestinians, and will negotiate the return of Palestinian refugees to Israel proper or arrange just compensation for property stolen. Such an immediate demand does not deny the right of the Israeli nation to exist or to defend itself from irrational attacks.

The Creation of Israel

Israel was established by the Zionist movement, which saw the solution to the oppression of European Jews by their

"returning" to Palestine (after 2000 years) and setting up a new, capitalist, state. They claimed the right to this land based on their god's promises in their holy book (although other peoples had other holy books). Even the socialist (social-democratic) Zionists were for this, hoping to establish a Jewish working class and a Jewish peasantry, who would exist under Jewish capitalists until it was possible (some distant day) to fight for socialism. This program was bitterly opposed by other currents of European Jews, including Jewish liberals, socialists, communists, and anarchists. The Zionist program amounted to Europeans settling in a poor country, taking over from the "natives," and driving them out—in order to solve problems of Europe. It was only possible with some support from the imperialist states. To this day, the Zionists refer to the "Balfour Declaration" of the British empire in WWI as their founding document, along with the UN resolution of 1948, by the great powers (including both the U.S. and Stalin's U.S.S.R.).

The aims of the Zionist project were only achieved (partially) due to Hitler's Holocaust and the resistance of the Allies to taking in Jewish refugees. The wretched survivors of the Nazis were, in effect, channeled into Palestine to be fodder of the Zionists. But on a broader scale, the original Zionist project has been a failure. There is simply no likelihood of the world's Jews all going to Israel, as the Zionists wanted. There are far more Jews in the U.S. (and safer, too) than in Israel, and this won't end. Nor have the Zionists achieved their goal of being independent of the gentile nations—Israel's existence is completely dependent on support from the Western imperialist states. This is not to deny that a new nation has been created, the Israeli Jews, which has the right to exist, provided it is willing to stop oppressing the Palestinians.

The "Jewish state" that the Zionists built was something peculiar. It is not, and does not claim to be, the state of the people who live under it. It is instead the "state of the Jewish people," so that Jews in other lands have rights which Palestinians who have lived there for generations do not. To achieve this so-called Jewish state, the Palestinians had to be driven out, in war after war, their land seized including farms, orchards, villages, and cities. The Zionist state was established by the attempted destruction of another nation.

At first the Palestinians and other

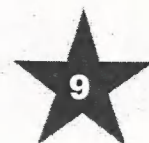
Arabs resisted this invasion by Europeans planning to take away their country, as would be expected. Later they called for a "democratic, secular, state," that is, a country where all people, Jewish and Arab, had equal rights as citizens, as is the case in all democratic countries. (This was close to the program of a "binational state", a home of two peoples, which had once been raised by left-wing Zionists.) The program of a democratic, secular, state meant the end of the Jewish state, but not of the Jewish national community.

Over time, the mainstream Palestinians accepted that they could not defeat the Israelis militarily, along with the reality that an Israeli nation had been created. They accepted Israel's existence and called for a two-state solution: the establishment of a Palestinian state on the West Bank and Gaza, alongside of Israel, with a capital in the Arab half of Jerusalem. However, this land has been controlled by the Israeli military for 35 years, the longest foreign occupation in modern history. Rather than preparing to leave it, the Israelis have permitted settlements to be built throughout the occupied territories, often by Jewish fanatics who claim the whole area for Israel. The Zionists have set up fortified military outposts throughout the land and connected the outposts and the settlements by protected roadways which cut off Arab townships. The Arab areas have been divided into cantonments, easily isolated from each other. 40% of the Gaza strip is controlled by Jewish settlements. While the Palestinians ask for half of Jerusalem as their capital, the Zionists have insisted on having all of the city. Then the Palestinians are called inflexible! Meanwhile, half the Palestinian people live outside of either Israel or the occupied territories.

The Israelis, under Barak, the previous prime minister, offered Arafat a deal based on maintaining this highly unequal, unfair, status quo, including some slight sharing of a few areas inside Jerusalem. After Arafat rejected it, a myth was created that the Palestinians had rejected a great offer which would have given them almost all they wanted. Widely believed, this is an example of the Big Lie.

The Problem with Nationalism

There is nothing wrong with nationalism in the broad sense of a love for your land and your people, an appreciation of the democratic side of your people's history, a pride in what your people have contributed to world culture, and a hatred for your people's



COMMENTARY

oppression. If anything, such nationalism is positive. Both Jews and Palestinians have had such benevolent nationalisms, which are consistent with internationalism. But nationalism, by itself, tends to become solidified into developed programs in which conflicts within the nation are overlooked. On both sides of the Israeli/Palestinian divide, there are conflicts within each nation: between rulers and ruled, between capitalists and workers, between patriarchy and women, between religious fanatics and secularists, between authoritarians and democrats, between majority and minority ethnic groups. Blind nationalism leads each nation to think of itself as a bloc and to see the other side as a bloc: the Arabs, the Jews--ignoring the splits inside each nation.

The developed program of Zionist nationalism is completely reactionary. It uses the memory of past persecution of the Jews--which was horrific--as an excuse for current oppression by the Jews. They treat their conflict with the Palestinians as though it was simply an extension of their past conflict with the Nazis, which is a twisted view. The universalist, democratic, and socialist aspects of the Jewish tradition have been overridden by nationalist arrogance and cruelty--not among all Israeli Jews, but among those who rule the state.

The situation among the Palestinians is more complex. They really are oppressed as a nation and have every reason to fight for national independence. But various leaderships have crystallized around hardened versions of nationalism, all of which are dangerous to the Palestinians. The main grouping is the tendency around Arafat. Since the Oslo agreement of 1993, he has tried to accept whatever crumbs the Israelis would throw his way, if only he could have his own government over a fraction of Palestine. The Palestinian Authority he set up has been universally despised as corrupt, repressive, inefficient, and undemocratic. It had no constitution or basic law, no control over the dozen or so security forces Arafat set up to rule the Palestinians. Arafat's cronies ended up with vast sums of money sent to aid the people. It went along with almost everything the Israelis did, up to the Jerusalem negotiations where Arafat was finally forced to make a stand, lest he be assassinated. Contrary to what the Zionists say, Arafat had no control over the start of the intifada (rebellion), and he

has had to run to try to keep up with it. Only Israeli persecution has finally

renewed his popular support.

The other main nationalist tendency has been Hamas and other religious fanatics. Unlike most Palestinians, they do not accept the existence of Israel and have a program of creating an Islamic state over all Israel/Palestine. Despite this, people respect them, both for their efficiently run public services and for their militant fight against Israel. They pioneered the horrendous use of young people to sacrifice themselves while blowing up Israeli civilians. While they may be respected for refusing to give in to the Israelis, their program is incapable of attainment, and--if it were--would result in a new wave of refugees (the Israelis) while establishing a religious tyranny over the Palestinians.

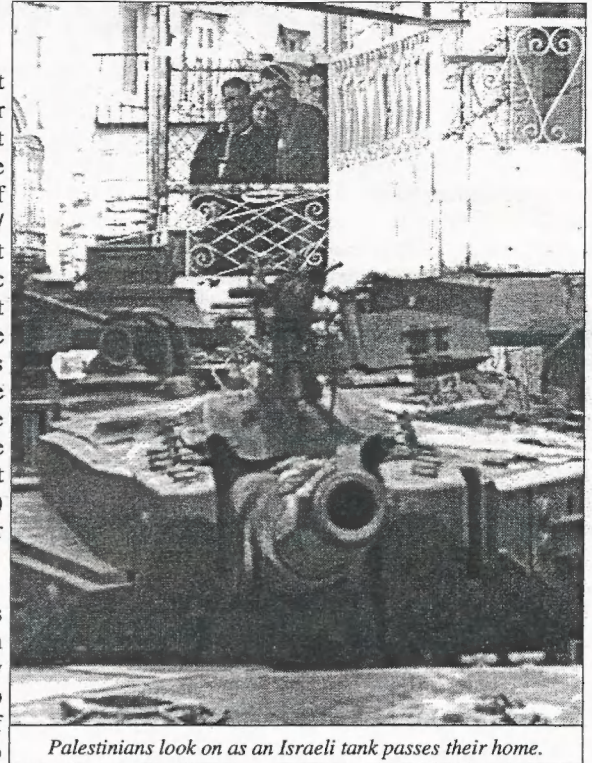
There also remain small groups of Marxist-nationalists, much decreased in size from the sixties and seventies. If they came to power, Palestine would end up with a Marxist dictatorship or some sort of socialist-nationalist regime comparable to others in the region.

An Anarchist Approach

Whatever the political arrangements, there will be no peace in Israel/Palestine, unless there is a will among both peoples to live together. Both sides have shown some interest in this--especially the Palestinians. But they have been trapped by their nationalisms--especially the Israelis.

The anti-authoritarian socialist (anarchist) goal is a federation of peoples throughout the Middle East, including an economic association of self-managed, nonprofit, communities and workplaces--without bureaucratic-military states ruling over them. This will not arise without an international revolution throughout the region against all the states and all forms of domination. Struggle should focus on methods of mass action, rather than small-group guerrilla war. This includes non-violent demonstrations and strikes as well as armed mass uprisings. Such a goal seems far from what almost anybody is doing right now, but in the long run it is the only hope. Revolutionary anarchists need to organize to say this, in the U. S. as well as in the Middle East.

After all, even the best, most democratic, Palestinian statelet, would be dominated by the world market, and especially by the Israeli economy. Its people would



Palestinians look on as an Israeli tank passes their home.

remain poor and economically backward. Its poverty would tend to erode its political democracy. Moreover, the economies and societies of the Palestinians and Israelis are thoroughly intertwined at this point. Palestinians work throughout Israel and are important for the Israeli economy, whatever the goals of the original Zionists. As already discussed, Israelis live and work throughout occupied Palestine. A true separation of the two people at this point would be like dividing a Siamese twin, impossible without killing one or both peoples. Ultimately there will have to be some sort of "secular-democratic" or "binational" communal federation. And it will have to have some sort of self-managed non-capitalist economy. Otherwise it will still be dominated by the world market, continuing the poverty of the Palestinians and the privileged but controlled role of the Israeli Jews.

Meanwhile we must support the resistance of the Palestinian people. They have the right to self-determination, that is, to choose their leaders, their programs, and their methods of struggle, whatever we think. Their fight is not only against Zionism but against U.S. and world imperialism. Already they have held up the plans of the Bush administration to wage war on Iraq. They are fighting for all of us and we are all inspired by them.

- Wayne Price

Bolivia: Insurrection Now

One death per week, one wounded per day, dozens of reports of tortures, dozens of persecuted unionists, a hundred political prisoners, the closing of radios stations related to social and union movements. In less than six months, that is the balance of the regime, more atrocious than it has been in Bolivia since the fall of the military dictatorships, 20 years ago.

The tone of these days is complemented by the media attacks which criminalize all social protest, orchestrating the state's imposition of an economic and political system of society. Everything under the rule of capitalist imperialism, which exerts a rapacious incursion of geopolitical domination, which clashes with the mobilized wrath of the Bolivian proletariat.

The working-class, which has been on the ascent since 2000, is progressively fortifying its unity and clarifying its objectives. Although the ineffable bureaucracy has at no moment varied its chauvinist and conciliatory positions, the push of the working masses have forced union leaders to join the ever more radicalized fight of the class which is freeing itself in Bolivia.

Facing the violence of the State/Capital, the proletariat is defending itself. In the last month, three soldiers and a policeman have been finished off in Chapare; while in Sucre a group of small debtors, defending themselves from foreclosure, threw gasoline at a squad of police and set them on fire. In the locality of Pocitos, thousands of border workers made a group of elite police flee and burned the border post with Argentina; on 2nd February last, a march of thousands of workers, cocaine farmers, college students, small debtors, teachers, health-workers, water-workers and workers without retirement, ended up throwing stones, firecrackers and paint at the police station in the city of Cochabamba, in protest at the ferocious repression exerted by the elite forces - the "dálmatas" - accused of torturing political prisoners with electrical charges applied to the gums, finally a group of young people dressed in black threw a homemade bomb, which injured five policemen, including a senior officer.

Over the last 2 weeks, Cochabamba has become the epicenter of the protests, with thousands taking to the streets, raising barricades, making bonfires, setting vehicles on fire in some cases and attacking shops selling luxury goods, as well as the court building, laying barbed wire and glass to stop the passage of the brutal body of police, that finally arrived, capturing even children of 11 years of age and using heavy arms, a fact that was

cynically accepted by the government minister, who explained it by saying that they had finished their supplies of gas.

The social movement in Cochabamba, which includes coca growers, demands the abolition of parliament and the formation of a popular assembly. The disturbances exploded after the expulsion of a member of parliament, the farmer Evo Morales, who is the union leader of the coca producers; the so-called coccaleros, who are spread over the whole Chapare region and engage in the growing of coca leaf, the buying and selling of which the government recently decreed illegal in the zone, thereby condemning over 35,000 families to hunger. All this under the orders of Washington and in the frame of the phony war on drugs.

Traditionally, coca has been used for over a thousand years, and at present large sectors of indigenous and mestizo people use it habitually as a part of their culture. That is why the movement of coca growers has described the campaign as one of eradication and commercialization of coca, like a cultural genocide, not only humanitarian. So, the troops of the military and police have assassinated, in this region alone, more than eighty coca growers, shooting and torturing several hundred, besides pillaging and burning whole towns.

The true intention of capitalist imperialism, the financier of this campaign, is the control of the Amazon and Andes regions, and is one part in the strategy of eliminating any social resistance in the region.

The iron resistance of the coccaleros movement, is partly explained by the flexible organization it practices, being based on horizontal communitarian traditions of the ayllu and ayni, which have a self-managing tradition.

A similar organization has also been developed by the natives of the plateau, who this week have added to the mobilizations by cutting the routes, together with farmers of other regions, demanding among other things the expulsion of ENRON from the country. Transport routes of almost all regions of Bolivia appear to be blocked to different degrees. Nevertheless, the great majority of routes are cleared until noon by soldiers, only to become quickly re-obstructed. The significance of the interruption is not in the permanence of the barricades, but in the distrust that it generates for traveling by road.

Several peasant organizations and those of indigenous people have warned that the battle for land will be more serious than for that of coca, because it will favor the large landowners of the east as a result of the reforms

of the Political Constitution of the State.

The social movement in struggle involves many sectors - four days ago even the police of Santa Cruz rebelled, demanding food vouchers - and although it does not act in a very premeditatedly coordinated manner, solidarity between the different sectors is a constant and is bordering the government and the faith in bourgeois democracy.

The government of President Quiroga is a corpse that continues to govern thanks to the support of the American embassy. Its existence is paradoxical in a convulsed country with such a great tradition for coups. It is an expression of the times that Latin America is living under the capitalist imperialistic yoke. The presence of an opposition rooted in the proletarian movement is imperative, one which is directed towards burying not only the corpse of the Quiroga government, but also the State/Capital. None of the leaders of the different movements that are shaking the country are directing their fight beyond the level of revenge, which eliminates all historical perspective the fight which they face the workers to subsist in a regime that does not have another alternative than to unload the weight of its crisis on the backs of the workers. Tricked by imperialist and bourgeois propaganda these leaders take for granted the futility of socialism and just look after their own privileges.

The bureaucracies must be overcome, otherwise we will become victims of the capitalist crisis that lies on the horizon and whose consequences we have already felt. Only a social revolution and the construction of a new society can offer a future to the workers who fight, not only to solve their immediate problems, but also to construct their self-managed, horizontal, libertarian communist future.

The social struggle that is developing in Bolivia, is part of the same war of classes that the proletariat historically faces against the capital state; for that reason, this must be recognized in the fights that will free the Bolivian workers and promote internationalist actions worthy of the circumstances.

"The fight against the State and Capital will be communist, self-managed, internationalist, and anti-authoritarian, or it will be nothing!"

- Juventudes Libertarias, Bolivia
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www.nodo50.org/jjll.bolivia/jjll/jjll.index

The Gay Rights Movement Goes to the Mall: Envisioning an Anarchist Alternative to Queer Political Co-optation

Our dreams of liberation, our vision of a society free of homophobia and sexist oppression, have been quietly stolen by our well-connected, privileged leaders in the gay rights movement. In their place, we are handed an altogether different vision, that of a homogenous, affluent "Queer Nation" in which our identities and empowerment are commodities directly connected to our power as consumers, and through which we will all assume our rightful place at the table of the American dream. This goal is incredibly troubling, and not only because it has absolutely no grounding in the harsh realities we face in a capitalist political economy rigidly organized in along hierarchies of overlapping systems of control and repression. But how did a political and social movement with such revolutionary potential and radical beginnings go so completely wrong?

A quick overview of the guiding principles and strategies of the largest, most visible queer political organizations in this country, among them the Human Rights Campaign and the National Gay and Lesbian Task Force, is very instructive in charting the course of the movement's descent into harmless co-optation. With the simultaneous emergence of the AIDS epidemic and of the fundamentalist Christian backlash against queer empowerment in the early 1980s as its historical context, these prominent gay rights organizations have gradually adopted an "integrationist" approach that seeks to fully assimilate queer people into the American political and social environment. The foundations of this activist project are:

1. intensive lobbying of local, state, and federal governments, with the goal of gaining legal concessions such as the strengthening of hate-crimes laws, the passage of laws prohibiting anti-queer discrimination in employment and housing, and legal recognition of queer domestic partnership;
2. building alliances with liberal politicians and government officials in both the Democratic and, amazingly, the Republican parties;
3. a campaign to convince the heterosexual majority

that queer people are decidedly NOT deviants or a threat to prevailing notions of patriarchal social hierarchy—that we are "just like them"—as a response to specific political provocations (the public relations efforts designed to oppose anti-queer ballot initiatives or laws, for example) and as part a broader cultural politics (the appearance of "normal" images of non-threatening, predominantly white and middle-class queer images in mass media entertainment programming).

Accordingly, the contemporary gay rights movement has avoided the opportunity to advance any substantive critique of either corporate capitalism or the power of the state. Instead, the movement has consciously chosen to align itself with the "progressive" factions of the State and corporate America in order, one presumes, to build and safeguard a political power base.

Judging this strategy strictly on the basis of its own logic and merits, the results are mixed at best. Do the victories won through non-confrontational, electoral activism really represent progress for the vast majority of queer people in this society? A variety of realities suggests that such efforts do not. The hate-crimes laws and insurance benefits that constitute the focus of mainstream queer activism have done nothing to stem the dramatic increase in reported acts of homophobic violence. Nor has the growing public acceptance and marketability of queer celebrities served to effectively counteract the resurgence of well-funded reactionary anti-queer organizing within the religious far right. Quite honestly, the lived experience of intimidation, harassment, and violence that brutally shapes the lives of the most vulnerable and least visible segments of queer society—queer youth and poor and working class queers—proves that the organizing tactics and priorities of mainstream queer political groups have resoundingly failed. This failure is the product of internal tensions and contradictions within the gay rights movement, contradictions that boil down to the fundamental incompatibility of a liberation struggle with accommodation to an exploitative, violently oppressive political system and economy.

The Trap of Statist Solutions

Again, the non-confrontational activism of mainstream queer groups, replete with tireless fundraising and incessant lobbying of Congress and state governments, has yielded some concrete results, including the landmark passage of a "civil union" bill in Vermont last year. But the scope and effectiveness of these gains are severely limited for reasons that call the very logic of appealing to state authority as an agent for social change into question. The high priority attached to electoral politics by groups such as the Human Rights Campaign is especially problematic. Even with all of the money and activists' labor devoted to promoting largely symbolic legislation outlawing some superficial forms of discrimination against queers, the organizational strength of anti-queer churches and groups such as Focus on the Family has managed to work even more effectively within the contours of state power. Numerous states have either overturned anti-discrimination laws or, at the behest of homophobic political lobbying and ultra-conservative politicians, passed overtly homophobic laws throughout the 1990s.

The limitations of state power in protecting the physical safety and dignity of queer people become even clearer when you consider the nature of most homophobic violence and oppression. The state of declared political and cultural war against queer people imposed by the far right is paralleled by an even more dangerous undeclared war being waged against queer people in the streets, in schools, and often within the very institutions of state power, especially the prison system. Over 1,400 "hate crimes" against queer people were reported to the FBI in 1998, a figure that is unquestionably much larger when you take into account the number of violent acts never reported to the police and the narrow, legalistic definitions of hate crimes utilized by the police and prosecutors. The situation for queer youth is especially dangerous; neither law enforcement agencies nor school administrators have shown the slightest inclination to prevent the systematic intimidation and violence queer youth face in virtually all secondary schools. Working within "the system" on the system's terms has failed, in the most spectacular and absolute way imaginable, to protect queer people from the

most devastating assaults we face in a homophobic society. This failure should force us as radical activists to rethink our dependence upon even the "progressive" wing of the state.

The Gay Rights Mainstream as Whip Hand for Capital

The true meaning of the gay rights movement's steadfast quest to "get a place at the table" becomes even clearer when you examine the role that corporate capitalism plays in determining the priorities and tactics of the mainstream struggle for queer liberation. Having reasoned that the surest path to social and political power rests in "our" pocketbooks, large queer organizations have in recent years loudly asserted queer America's potential power as a monolithic bloc of affluent consumers. A popular chant overheard at a recent Pride Day march in Burlington, Vermont—"We're Here, We're Queer, We Shop" (!!)-perfectly illustrates the smug, classist assumption that purchasing power is a sufficient form of political leverage, that we (or, at any rate, the universalized upper middle-class queer "we") can buy our way out of the crushing homophobia of this society. The delusions underlying this strategy would be quietly hilarious if it were not characteristic of a larger, more dangerous trend within mainstream queer activism—the infusion of corporate money that has allowed such complacent, cynical ideology to guide action.

The wholesale corporate takeover of the queer struggle functions on many different levels, but its most immediate impact has been to confirm the commitment of the movement's leadership to the service of economic privilege, and to substantively divert the movement's priorities away from a vision of more militant, inclusive, and anti-authoritarian struggle. Corporate sponsorship of gay pride events, and the transformation of such public actions into a veritable consumer's paradise complete with merchandise booths and business networking expos, is only the most visible symbol of capitalist influence. A large portion of the political organizing done by the Human Rights Campaign and similar groups is subsidized by large donations from multinational corporations: HRC lists American Airlines and Verizon, both of which have histories of labor strife and attempted union-busting, as prominent

sponsors, and millions of dollars have been donated by openly queer CEOs such as David Geffen to queer political lobbying efforts and election organizing. Moreover, numerous other large corporations with immense power in telecommunications and the defense industry such as Disney and General Electric are uncritically portrayed by the movement as allies in the struggle, by virtue of the insurance benefits they offer to the same-gender partners of their white-collar employees. It's not surprising that the thorough interconnection of corporate power and queer activism has discouraged the development of even mild critiques of capitalism and state power within queer political discourse.

Indeed, the movement's tendency to focus on the small concessions won by middle class employees and to invoke the threat of an apocryphal, all-encompassing queer upper middle class as an illustration of potential empowerment, denies the very existence of millions of poor and working-class queers. It also devalues or ignores the very real economic exploitation they suffer at the hands of the same capitalist power structure the leadership of the movement so eagerly embraces as financial patrons and allies. This inherent contradiction—advocating reform through the power of the state and within corporate structures while refusing to acknowledge the violence suffered by non-white and non-affluent queers (in the forms of poverty, police violence in communities of color, in prisons, and so on)—speaks loudly for the need for radical queers to reclaim this faltering movement.

Steps Toward an Anti-Authoritarian/ Anti-Capitalist Queer Movement

As radical queers, we really do need to reinvent the wheel in order to transform the queer liberation struggle into a truly democratic, inclusive mass movement unwilling to accommodate or pander to the dictates of unjust systems of exploitation. The urgency and stakes involved in this project are growing daily. The capitalist/police state is resorting to ever harsher measures in terms of economic structural adjustment and the growing militarization of public life in order to consolidate its power and, more directly, the escalation of political, cultural, and physical attacks on queer people and the very notion of queer identity is quickly coalescing into a state of open warfare against us. The organizing issues confronting us as anti-

authoritarian queers are in many ways similar to those dealt with throughout the burgeoning global struggle against capitalist/racist/sexist/police state domination, and I contend that we need to take some of the same initiatives as other, forward-thinking organizations and movements have—dedicating serious efforts to community-level organizing, alliance-building with other liberation struggles (a tactic the mainstream gay rights movement lost sight of long ago), and articulating an explicitly anti-capitalist, anti-authoritarian queer analysis that connects our oppression to the larger, interlocking system of domination that shapes our lives.

It seems easy enough in the abstract. The reality is somewhat more daunting, though organizations do exist (or are emerging) that embody the forms that a more radical queer liberation movement should take. Philadelphia ACT-UP offers an instructive example. For over fifteen years, they have worked within Philadelphia's queer communities to confront racism, homophobic public and religious institutions, and to provide direct support to HIV-positive queers; more recently, they have played instrumental roles in the planning and execution of several mass actions, most notably the A16 protests against the World Bank and IMF and the mobilization against the Republican National Convention last summer (a role in which they experienced severe police repression; one ACT-UP Philly organizer, Kate Sorenson, is at press time facing trial for six trumped-up felony charges). Among other priorities that a truly radical queer movement should address as immediately and forcefully as possible is the epidemic of violence and harassment directed at queer youth in schools. Groups such as the newly revived Queer Liberation Front have placed this issue at the forefront of their efforts, and though this form of direct action carries substantial risks, we must recognize (and, from our own experiences growing up, probably already do, if only on a subconscious level) that the war on queer youth represents the front lines of broader homophobic and patriarchal efforts to destroy us.

The noted African American lesbian poet Audre Lorde was right on the mark when she argued that we cannot use the master's tools to dismantle the master's house. This is an opportune historic and strategic moment for us to abandon those activists and organizations that seem more interested in claiming their "rightful" share of the master's house, than in waging a meaningful struggle for the true liberation of all queer communities.

- Tom Thomson

Neither Chavez Nor Carmona: Self-Management is the Alternative

Given the political crisis that Venezuela is currently experiencing, which has manifested itself most clearly in the events before, during, and around April 11th, we as anarchists feel it necessary to make clear our positions on the matter. Thus...

1. The contradictory politics of Hugo Chavez have not benefited the most impoverished sectors of Venezuela, as during his three years of government poverty, unemployment, and social insecurity levels have only gone up. Furthermore, his government constantly repeats errors and vices of previous ones. However, this in no way means that we find the current mainstream opposition to be in any way a favorable alternative.

2. We energetically reject any military coup, regardless of what political sector it emanates from. We reject the position of the military as a possible agent in attempting to solve social problems that should be resolved through the active participation of the ensemble of society.

3. We declare ourselves opposed to the authoritarianisms of both the left and the right, which have lately become clear for all to see through the actions of both Chavez and the opposition. These politics are based in political manipulation of the problems of this country, the social and political exclusion of their discourses, deals orchestrated behind closed doors, the manipulation of tools of mass communication, and the use of any anti-democratic methods deemed convenient.

4. We reject the violations of human rights committed by the coup regime of businessman Pedro Carmona Estanga. The repression of popular protests, raids on community based presses, arbitrary detentions, and the immediate witch hunt carried out by the short lived rulers clearly attest to the dictatorial nature of the regime which they sought to impose on Venezuela. We will not forget who the accomplices and opportunists who supported this de facto government are.

5. We demand investigation as to where responsibility lies for the deaths occurred on April 11th in downtown Caracas, as well as the victims in subsequent days in Western Caracas. We support an investigation of an impartial nature, not linked to any government bodies. Thus, by clarifying what occurred, those responsible can be held accountable for their actions in front of the community as a whole.

6. The popular mobilizations that were generated during the days of turmoil only serve to reiterate the fact that active participation, in a conscious and responsible manner, of the people influences the decisions of those in positions of power and is the seed of a direct and self-managed democracy. In this sense, as anarchists, we reiterate our dedication to processes which are horizontal, autonomous, and democratic, and thus help to steer society towards self-organization in order to solve its own problems, and which are naturally antagonistic to the inequality promoted by the current system of globalized capital.

- Commission of Anarchist Relations
The Libertarian, Venezuela

DID DIRECT ACTION GET THE GOODS? Historic Victory for Quebec's Poor

On March 19th, after 14 long years of struggle by anti-poverty organizations, the Quebec government finally announced the complete abolition of the infamous penalty imposed on welfare recipients who share housing with roommates. The government took opportunity of a 'mini-budget' to announce the abolition of the penalty as well as the renewed indexation of welfare checks, both measures will take effect in January 2003 (which means it is too late to be of any use to fight the housing crisis to take place in July). This happened after a renewed campaign by tenant unions and social housing advocates which culminated in a six hours long occupation of the office of the 'welfare minister' a week before the vote.

An absurd and unjust penalty

It was in 1988 that the infamous penalty, nicknamed the "tax on resourcefulness" (Taxe à la déboullardise), was implemented as part of a wider neoliberal welfare reform (bill 137). At the time it was a \$100 cut on the welfare check of less than \$500 for anyone who had roommates. The whole reform was attacked then by various anti-poverty organizations that managed to

mount an impressive, but useless, fight-back involving thousands of welfare recipients in direct actions and demonstrations (the biggest was 6,000 strong). However, as the movement was unable to put enough pressure on the then liberal government, the issue soon vanished and the struggle died out.

It was only in 1994 that the penalty resurfaced when the Parti Québécois said it would abolish it during the electoral campaign. Of course, once in power, the PQ forgot about it and instead went on to implement a new welfare reform introducing workfare. This time again, the social movements were not able to stop the government. However, the demand of the abolition of the penalty slowly made it to the top of the agenda of Quebec's community groups.

Toward victory

A first partial victory was won after the women's movement made the abolition of the penalty one of its central demands in the mid-90's during the so-called "women's march" which mobilized tens of thousands of women around social demands. It was just after these mobilizations that the government reduced the penalty from \$100 to \$50 for every one and abolished it totally for single mothers. This, and a

10 cent raise in the minimum wage, was seen as a slap in the face by the women's movement who asked for much more and so pledged to "continue the struggle".

While the demands have been on every community group agenda for years, it is the tenant movement that made it a priority recently and decided to specifically act on it (instead of having it lost in a long list of demands). More specifically it was during the last conference of the FRAPRU, Quebec biggest reformist tenant union federation, that the demand was adopted as "one of the urgent measure to fight poverty" (this means it is one of the things the FRAPRU really wanted to win as fast as possible in opposition to more principled and long term demands). From then on, the demand made it in most press releases and actions.

This victory is the result of pressure put by direct action - there was half a dozen occupations and several other actions such as picket lines in the last year asking for this - 'lobbying' made by community groups and opportunism on the part of the government who want to be seen as at least doing something to fight poverty and the housing crisis. It is clear however in this writer's mind that without the direct actions, the demand would never have made it in the news and it would have been politically useless for the government to give in. So yes, in a sense, direct action did get the goods.

- Nicolas Phebus





The More Things Change, the More They Stay the Same: Bete Noire Analysis of the International Day Against Police Brutality

We won't waste much time retelling the events of March 15th, 2002. The Collective Opposed to Police Brutality (COPB) organized a demonstration to mark the 6th International Day Against Police Brutality (IDAPB) which attracted some 500 people. The starting point of the demonstration was Berri Square in downtown Montreal, formerly known as a gathering place for punks, marginalized youth and transients. After waiting more than an hour listening to music and speeches (that were sadly neither inspired nor inspiring), the march headed west, as usual. Upon arriving at Police Headquarters, squeegee punks started "washing" the windows of the building. Some windows were broken and a police cruiser was covered with graffiti.

Ten to twenty minutes later in front of the provincial courthouse, closed for the night, and in an area (Old Montreal) also "closed" at night, 371 demonstrators were arrested. It was a quasi-routine operation for the local police who have regularly used the trap-round up tactic against autonomous protests since the mid '90s. What is exceptional about March 15th, 2002, is that more than 300 people were caught in the net, which classifies this repressive operation as the third largest in Quebec's recent history, behind only the arrests of the October crisis (1970) and those of the Summit of the Americas (2001).

We can now ask ourselves a multitude of questions relating to the arrests. What happened to the COPB security team? Why didn't the COPB let the marchers know about the notice to disperse that came from the police? What were we doing all alone in Old Montreal? How come for months in Montreal, black bloc types have been carrying rocks, marbles and Molotov cocktails on them at many demonstrations without ever using them?

Although these questions deserve to be debated, we think that above all, the fundamental problem with March 15th 2002 and several other autonomous protests in Montreal is **political**. And it is on this point that we are going to concentrate our efforts in this text.

A Sclerosed Political Strategy

Are we the only ones who notice that each March 15th it's always the same story?

The police cat chases the militant mouse through the city to find out "Who's streets are these?" Surely, the roles can sometimes be reversed, but the basic dynamic stays the same. We think that this is wrong. March 15th shouldn't only be about tactical challenges between street fighting activists and the police. Before anything, this day should be a day of solidarity and of people's power; a day of solidarity with the victims of police brutality and a demonstration of anti-cop, anti-authoritarian, working class force. Activities of all kinds should take place throughout the week of March 15th; educational events, political debates, cultural and sporting activities are all viable options that would attract larger segments of working class people to our struggle. Of course, this is happening in some ways already, but the actual activity is grossly insufficient. Also, this task should not be left to the COPB alone (as has been the case in the past). It is preferable that community groups, political groups, student associations, and neighborhood committees join together in solidarity for International Day (or week) Against Police Brutality.

The protest itself should be much larger and above all more diversified. Surely the intensity of the repression used by the Montreal Police the last few years contributes to the low turnout (around 500 people, not many compared to the thousands who are brutalized by police each year). However, we believe that it is the type of demonstration that happens on March 15th which influences composition. In fact, each year we have the right to a protest which angrily denounces (very good) and spectacularly (not so good). It is perfectly normal that a March 15th demonstration serves to denounce cases of police abuse. On the other hand, it's a mistake to make a spectacle out of this denunciation. Was it necessary to bring us in front of the provincial courthouse to let us know that a cop is facing sexual assault charges?

Denouncing injustice and the abuses of this world in a spectacular fashion is playing



the mass-media card and, in the end, the game of our rulers. If we play the legitimate protester "role" to perfection, that is keeping orderly, smiling for the cameras and not unbalancing the present social order, we have little chance of winning the game. It is clear that this isn't the strategy that COPB adopts (at least not consciously). They refuse the media's presence at demonstrations, radically critique the police, the State and capitalism and attract people who don't like smiling for cameras to their demonstrations. However, every March 15th, because of the chosen route (downtown) and the need to take aim at targets that symbolically represent police brutality (like the provincial courthouse), COPB, despite its intentions, gets caught in a situation where they have to out-perform the cops in the media spectacle. Let's not make-up any stories: we will never win a fight for public opinion, us anarchists, activists and street youth, against the police, who on top of having a citizen-protector status, also benefit from having a huge say in what is written in the bourgeois press.

We think that March 15th demonstrations should be held in our working class neighborhoods, far from the

COMMENTARY



Our response to police brutality

symbols of repression but closer to the people who we should be allying ourselves with to struggle. It may be less spectacular to denounce police brutality on Ontario street than in front of the "Palais de Justice", but in the mid and long term, we will benefit from this. Obviously, the media attention would stay. But our message, even if it's deformed in the media, would directly reach the inhabitants of the chosen neighborhood. Security factors can also be brought up here. Would the police be able to arrest 371 people in Hochelaga-Maisonneuve. We think not. And even if they did succeed in arresting hundreds of people, what would be the reaction of our neighbors?

Mobilization is a fundamental problem for the local IDAPB. Every year, members of the COPB and activists close to the COPB embark on large-scale mobilization campaigns. We always say: "This year we will break out of the activist, punk, young and white milieu. We will mobilize people from the Black, Arab and Latino communities; less marginalized people, older people, less criminalized people that are just as conscious as us of the problems of repression and police brutality".

We must acknowledge that we have never succeeded. But, it is untrue to say that links outside of the activist ghetto haven't been made. This year, Kabataang (a communist influenced Filipino youth group from Côte des Neiges) gave it's support to the march, just like others. Sadly, they didn't come out in big numbers. We think this isn't because of some absence of solidarity, but simply because they thought the risk of arrest was too great. It's a bit ironic to invite victims of police brutality to one of the year's

most repressive and brutal demonstrations! Only those the most convinced of being able to face repression again and those that can legally afford dare to come. This is a political and tactical weakness. The goal of IDAPB demonstrations is to win back power and give back courage to victims of police brutality and those who oppose authoritarian order, but the end result is quite different: it is fear and powerlessness that take over. Of course, the

police and their scare tactics have a large part to play in creating this situation. However, we also think that our political and tactical goals are responsible.

Is our goal to "show" that we are anarchists and activists who are ready to combat alone, rocks in our pockets, a well financed and well trained police force; or is it to establish a moment during the year where a larger amount of people who are fed up with the cops could unite and empower themselves in the face of this repressive plague that we live with every day throughout the year? We think that, without a doubt, the choice to make is the second.

Not Losing Sight of the Causes of the Problem

We would like to make it clear that the purpose of this text is not to condemn the COPB or withdraw our solidarity towards IDAPB and the activists who participate in "March 15ths" every year. In the security crazy climate of the new anti-terrorist age, it is highly laudable to directly confront police brutality, repression and authoritarian order. We do not doubt that our comrades must share our desire to make this struggle stronger, larger and more diversified. It would be a mistake to lay blame on one particular person or group for what happened on March 15th 2002.

We must not lose sight of the fact that the fundamental problem of "March 15th" comes from the police and not from us. The practices of the Montreal police must be vigorously denounced, as it was the case in the days after March 15th 2002. Letters to the

daily's (even if they are bourgeois), press conferences or simply bringing up the subject on the bus, around the neighborhood, at work or at school, we have the responsibility to shed light on the abusive and illegal practices of the police. Even more, we must bring to the forefront the political side of their repression. With more than a thousand political arrests in the past 5 years, admittedly the Montreal police force seeks more to arrest people with a thirst for social justice than it does rapists and killers.

We must continue to oppose this regime of political terror. What we must stop is getting trapped in the cat and mouse game. No street tactic will lead us out of this dead-end. We don't need twice as many rocks and bottles, but twice as many people!

Also, political activists shouldn't get too frustrated and enter an indefinite fight against the police (which would be hard to win as we stand today). Anarchism is not simply an ideology ready made for those who dislike cops and want to fight with them. It is an anti-authoritarian ideology born from working class struggle against capitalism which seeks to end the divide between the rich and the poor, the rulers and the ruled. Police are the armed wing (with the real army) of the State, the ruling class's institution of social control. While we must take into consideration direct attacks it weighs on us (like arrests and brutality) and support the people who suffer from them (basically what COPB does), we must also reorient this struggle against police in a more revolutionary, anti-capitalist, direction.

The working class must begin to organize itself (and anarchists can play a major part in inciting this organization within the class) at the points of material, social, cultural and intellectual production (where we work and study), in community spaces (housing, transport, neighborhoods) and in areas of consumption (food, heat, services). At that point of organization and strength, our demonstrations will become exactly that: demonstrations, expressions of larger and stronger social movements which are rooted in the permanent struggles of the working class.

Putting these revolutionary practices into action will constantly bring back the problem of police repression. Inevitably, we will have to confront the police again and again while proving ourselves stronger than they are. However, if we succeed in building a large anti-authoritarian front that will oppose police through class struggle, "March 15th" will no longer be the occasion to play cat and mouse but to prove that "order" can exist without authority.

- Bête Noire Anarchist Group (NEFAC)

STATE REPRESSION



More Repression in Long Beach, California: Two Anarchists Face Serious Explosives Charges

Long Beach, California, the site of one of the worst cases of police brutality and repression against anarchists in recent memory one year ago, as more than one hundred militants tried to march in celebration of May Day, is back in the news as anarchist revolutionaries Matt "Rampage" Lamont and Max Lucas were both arrested there on explosives charges over the weekend of April 20th. They were pulled over in La Habra and arrested after a search of the car revealed "gasoline cans" and both are being charged with possession of an explosive and destructive device.

The two have been in some contact with a lawyer and comrade, Jim Demaegt, who is willing to help create and participate in a legal team to help free Rampage and Max. Comrades in the area are asking for any help possible, in the form of legal advice, funds, and media contacts.

This arrest is part of an ongoing conspiracy by the police and federal officers to violate the civil rights of those involved with activism, anarchism, and community organizing. It is believed that the Long Beach infoshop is being targeted by

police forces as well, as it has been the sight of regular police spying and harassment, brought on by the authorities' disdain for the political beliefs of those who run the space.

Matt and Max need our support, we cannot let them face repressing alone, especially when it is targeted at all of us. There have been rumors that they were at a demonstration against Nazis, but this is not true, they were pulled over in a car, there was no demonstration.

They may have been tailed, set-up, or conspired against by the police. The consequences of this situation are potentially devastating, and the fact that massive levels of support are

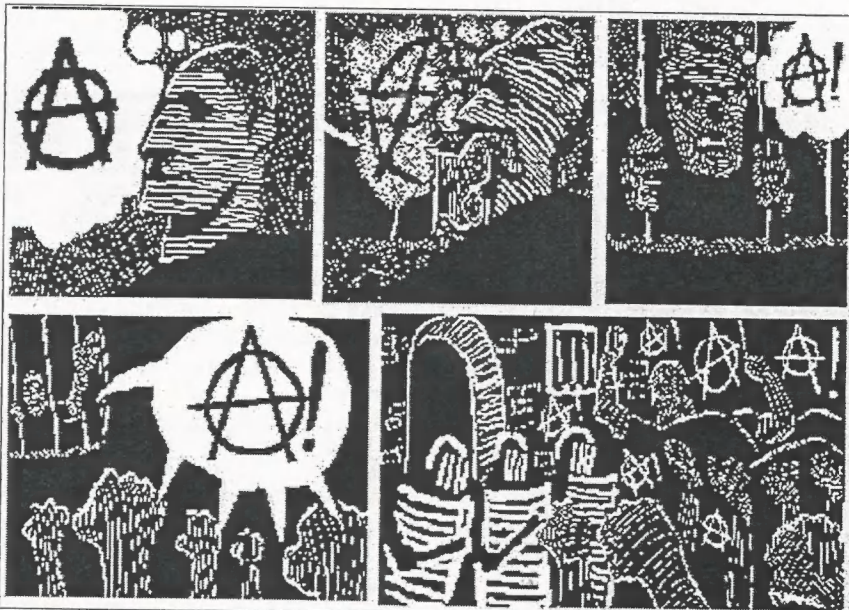
needed cannot be stressed enough. Please contact the Long Beach Infoshop to see how you can help, or to make donations to the legal support fund.

The phone number is:

562-434-6934

and the address is:

684 Redondo Avenue, Long Beach, CA 90815.



Mexican Anarchist Sentenced to Fifteen Years

The judge has condemned him to fifteen years of death, of being forgotten, of torture, in Mexico City. Carlos is a young worker, an anarchist, involved in political activities in the anarchist punk movement in Mexico City.

He is accused of armed robbery, and is a victim of false accusations and lies from the police. They don't look for the "guilty" person. They just need someone to blame. The other reality is that Carlos is a youth that has not conformed to the system, he has chosen to stand with those who fight against this repressive reality.

His lawyer turned out to be a fraud,

and abandoned the case due to his incompetence. Nevertheless, he took the little money Carlos' family had. Now they need money to appeal the sentence. They urgently need money to pay for a new lawyer, who charges high fees, inaccessible on a worker's salary.

This is the reality of "democracy" in Mexico. The prisons are full of the poor. Many of them spend years inside before their cases are even brought to trial. They are prisoners all their lives, not only those that are hungry and take bread from where it is in abundance, but also those who would not stand for any more deaths, nor so much crime perpetrated by the government and its institutions. Thus, the prisons are full of

farm workers, Indigenous peoples, students, blue collar workers; prisoners of the struggle. Prison is a crime, a contradiction, and is needed only by the wealthy.

This is a petition for your economic and moral support. We don't need charity, we need to address the issue that anyone can fall, whenever the police want.

For more information email:

Upl_upl@yahoo.com

Or rabia_negra@yahoo.com



UPCOMING EVENTS

Call For An Anti-Capitalist Convergence Denver, May 5-8

From May 5th to 8th business executives and government officials of the International Chamber of Commerce (ICC) will come to Denver and meet at the Denver Marriott Hotel at 1701 California Street to discuss the role of business in the global economy. Their goals include ever higher profits at the expense of worker, environmental and human rights. But workers and activists in Denver are uniting to protest this unjust vision of globalization.

We will hold a Labor/Social Forum featuring workers from El Salvador, and the United States:
Monday, May 6th: 10 am - 12 noon at the Tivoli Student Union (Autauria Campus), Room 640

Then we will Hit the streets for a rally and a march:

Monday May 6th: 4:00 pm Rally and 5:00 pm March at 17th St. and Welton, Downtown Denver (just off the 16th St. Mall)

Bring the revolution to Denver. You know you want to.

Love,
Colorado Anticapitalist Convergence

Festival del Pueblo: Call To Action May 5th

.. Because the cost of living in our neighborhoods continues to rise while our wages shrink.
... Because we are tired of greedy landlords raising our rents and driving us out of our homes
... Because we must stop police brutality and racial profiling
... Because we can no longer watch as our sons and daughters, brothers and sisters, are sent off to prison for the crime of being born poor or the "wrong" color
... Because the fact that we are immigrants does not make us terrorists or mean that we do not have rights
... Because we want freedom for Colombia, Puerto Rico, and all of Latin America
... Because we refuse to waste our youth and old age in the indignity of dead-end jobs
... ***We Unite Our Voices To Better Our Lives!***

On May 5th those of us who are sick and tired of being cold all winter, of living on too little food, too much work and too little pay; of being harassed for being of color; those of us who are tired of struggling just to survive will come together in Boston in a struggle to truly live! In this spirit, we come together for:

- * Affordable Housing For All
- * Universal Health Care For All
- * Amnesty For All Immigrants
- * An End to Imperialism: The U.S. out of Latin America, Israel out of Palestine
- * An End to Police Brutality
- * The Dismantlement of the Prison-Industrial Complex
- * Women's Reproductive Rights and An End to Sexism
- * Sexual Liberation and An End to Homophobia and Transphobia
- * A Sustainable Ecology; An End to the Poisoning Of Our Communities and the Earth
- * Community Empowerment, Resistance, and Freedom

This demonstration and day of action will be an opportunity for all to express their anger at the conditions we are all forced to endure, using a diversity of tactics. However, in the interest of ensuring the widest possible participation and respecting the safety and wishes of others, the day will be organized in a manner that allows for each individual or group to choose their level of risk and specific tactics. We also encourage everyone to organize their own autonomous actions while in Boston.



BARRICADE #17, MAY 2002

UPCOMING EVENTS

May 1:

10:30 am - 12:30 pm:

Revolutionary May Day March:
Park St. T Station, Boston Commons

12:30 pm - 8:00 pm:

Anarchist and Radical Bookfair:
Curry Student Center, Northeastern U.

12:30 pm - 8:00 pm:

Independent Media Convergence:
Curry Student Center, Northeastern U.

3:30 pm - 5:00 pm:

Legalize Immigration Rally
Gazebo on Boston Commons

7:00 pm - 2:00 am:

Revolutionary Concert #1
Buzz Night Club, 18+

8:00 pm - 9:00 pm

"The Struggle for the 4-hour Work Day" Presented by the Boston IWW
Lucy Parsons Center

May 2:

10:30 am - 10:30 pm:

Revolutionary Cultural Gathering
Arlington St. Church, Boston

3:30 pm - 10:00 pm:

Revolutionary Concert #2
Arlington St. Church, Boston, all ages

6:00 pm - 8:00 pm:

"Anti-Globalization and Anarcho-syndicalism" Presented by Jon Bekken
Lucy Parsons Center

8:00 pm - 10:00 pm:

"Anarchism in Ireland: History and Analysis" Presented by Chekov Feeney
Lucy Parsons Center

May 3:

10:00 am - 6:30 pm:

Revolutionary Soccer Tournament and People's Picnic
Tufts University Soccer Fields

4:00 pm - 12:00 am:

Free Jazz and Revolutionary Culture
Upstairs - Berwick Institute, Roxbury

6:30 pm - 1:00 am:

Revolutionary Concert #3
MIT Room 2-190

6:00 pm - 8:00 pm:

"Auroas of the Zapatistas" Presented by the Midnight Notes Collective
Lucy Parsons Center

8:00 pm - 10:00 pm:

"Marxisms and Anarchisms: What (if any) are their relationships?" Presented by Wayne Price
Lucy Parsons Center

May 4:

10:30 am - 11:30 am:

Wake Up the Earth Parade
Egleston Sq., Roxbury

11:30 am - 6:00 pm:

Community Carnival of Resistance
Stony Brook T Stop, Jamaica Plain

12:00 - 6:00 pm:

Punk Rock Matinee
20 Concord St., Cambridge

6:00 pm - 8:00 pm:

"The Battle of Seattle" Presented by Eddie Yuen and others.
Lucy Parsons Center

7:00 pm

Final Revolutionary Concert!
TBA

8:00 pm

"Anarchism, Nationalism, and Race" Presented by Dharini Nichols
Lucy Parsons Center

May 5:

12:00 noon:

Convergence of Struggles
Roxbury Crossing T Station,
Roxbury



Ten Years Ago
Four White L.A. Cops Beat
Rodney King nearly to Death
Ten Years have past
Yet this racist system still stands...



Its Time For
Another Rebellion!

